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IMMIGRANT WOMEN IN CANADA

a report prepared for

THE ROYAL COMMISSION ON THE STATUS OF WOMEN IN CANADA

by

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1968



## IMMIGRANT WOMEN IN CANADA

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The first immigrants to be admitted to Canada in large numbers after the war were women. Backflow after backflow of war brides crossed the Atlantic to join Canadian husbands who had already preceded them by plan and treaty. Some came from continental Europe but the preponderant majority were from the British Isles, which has always supplied a high proportion of our immigrant population.

The war was followed by a period of remarkable expansion in Canada. The country needed workers and in 1947 turned to the labour pool in the Displaced

(1) 1967 demographic statistics, Department of Manpower and Immigration Page 21, Table 13.

(2) Extracted from pages of Canada Year Book 1946 - 1947 and from Immigration Statistics 1946 and 1947.





## IMMIGRANT WOMEN IN CANADA

The post-war immigration boom began shortly after the war ended in 1945. From the beginning of 1946 until the end of 1967, Canada admitted 2,921,639<sup>(1)</sup> immigrants, of whom 1,400,941 were female.<sup>(2)</sup> The Royal Commission on the Status of Women in Canada, in its examination of the place of women in Canadian society must take into account this large infusion of new and diverse elements. Who are the new arrivals? From what type of societies have they come? Is their status as women enhanced or downgraded in this country? How can we assist them to adjust to their new situation and to make their fullest contribution to our nation, so that, consequently, life for all Canadians will be enriched? This report attempts to provide some answers to these questions.

### Origins of Immigrants

The first immigrants to be admitted to Canada in large numbers after the war were women. Boatload after boatload of war brides crossed the Atlantic to join Canadian husbands who had already preceded them by plan and troopship. Some came from continental Europe but the preponderant majority were from the British Isles, which has always supplied a high proportion of our immigrant population.

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(1) 1967 Immigration Statistics, Department of Manpower and Immigration Page 21, Table 13.

(2) Extracted from issues of Canada Year Book 1946 - 1967 and from Immigration Statistics 1966 and 1967.



Persons camps in Germany, Austria and Italy, where thousands of persons had been waiting hopefully for some country to offer them refuge. Here were Ukrainians, Poles and Yugo-Slavs, also a few Russians, Czechs and Slovaks, who had been taken from their homes to become part of the labour force for the Axis powers and, at the close of hostilities refused to return to homelands which had become Communist during their absence. Here also, were Estonians, Latvians and Lithuanians who had fled to Germany in the face of the advancing Soviet Army in 1944. The camps held Jewish people from many countries, their numbers tragically depleted.

In the camps were outstanding persons, with excellent training and exceptional talents, who had been leaders in their countries. There were also, in some national groups, masses of peasants. The skilled persons were recruited first, then the unskilled. Employers were eagerly waiting and all, regardless of training were indentured for either one or two years as unskilled labourers, after which they were free to compete on the open labour market, but no effort was made to see that those with special training were able to make their fullest contribution. Women who had been nurses, teachers or members of other professions became domestic workers and nurses' aides.

When the camps were emptied of all except the physically incompetent and the politically suspect, immigration opened up for other Europeans, who were seeking escape from overcrowded countries, devastated by war and ridden by unemployment. There were Germans, Austrians and Dutch, many of them with a ready knowledge of English, acquired either in school or from working with British





and American armies of occupation. There were also French, Belgians, Scandinavians and Swiss, though not in such large numbers. This immigration brought professional workers, persons experienced in industrial and business management, many skilled tradesmen as well as highly competent farm folk. They continue to come from these countries, but a better economic situation in Europe has reduced the flow.

By the late forties and early fifties, escapees were fleeing from behind the Iron Curtain, from East Germany, Hungary, Yugo-Slavia, Roumania, Czecho-Slovakia and a few from Bulgaria, for the most part highly intelligent and well-trained people with the courage to make the desperate dash for freedom. These, too were recruited from refugee camps. New restrictions reduced the flow to a trickle, until 1956, when refugees came pouring in after the Hungarian revolt. Lately, restrictions have been easing in some Communist countries and there are admissions from Poland and Yugo-Slavia. At the time of writing, highly trained settlers from Czecho-Slovakia are arriving as a result of the invasion of their country.

In 1951 the Italian flood of immigrants began and still continues. In 1953, the Canadian government began to recruit Portuguese from the Azores and later from mainland Portugal. Most newcomers from these three countries are from impoverished rural areas, although the number of educated city and town dwellers is increasing. During the past few years Spanish have begun to appear in larger numbers.



Canada has accepted many West Indian nurses who help reduce our serious shortage in that profession. Since 1955 West Indian women without training have been admitted as domestics, with freedom to engage in other occupations whenever they feel able to do so. The total, men and women, from the West Indies, numbered around 8000 in 1967.

Australia and New Zealand send their share and the numbers are increasing. Mexico, South America and Central America are represented, but not in significant numbers. Americans came to operate American owned business and industrial concerns or to try out life in another country.

Asian and African immigrants become more numerous, especially from China and India, which sent approximately 6000 and 5000 respectively in 1967. Chinese move from inland towns and villages to Hong-Kong and, after several years sojourn there, make their way to Canada. A few come from Taiwan, Indians emigrate to improve their economic position and to ensure a better future for their children. Because few people from these countries were previously established in Canada, the new arrivals have no one to sponsor them and come as independent applicants. This means that they must satisfy immigration authorities that they are well equipped, with education and marketable skills, to support themselves in a new country. Most are professional or highly skilled people.

There are newcomers from Malta, Pakistan, the Phillipines, Israel and Japan, and a sprinkling from such countries as Turkey, Iran, Morocco and Lebanon. It appeared, in the spring of 1968, that thousands of Kenyans of Asian origin might be added to our population, but the inflow has been small.





Always there are the British, arriving steadily year after year, and the largest number annually, except for four years, 1958-1961 inclusive, when the Italians slipped into first place. From 1946 to 1967, Great Britain was the last country of residence for 827,567<sup>(1)</sup> and the number of British citizens, which would also include the colonies was 891,333<sup>(2)</sup>. During the same years 30,696 citizens of the Republic of Ireland came to Canada<sup>(3)</sup>. For obvious reasons people from the British Isles and United States have fewer adjustment problems than most other nationalities, but the rate of return to Britain is said to be higher than for others. Immigrants who anticipate difficulties give more consideration to the idea of emigrating. For some, return is impossible, for economic or political reasons.

Some new arrivals bring money with them, which, combined with their particular skills, enables them to establish themselves in business or industry. The large majority, however, are equipped with few financial resources. Political refugees may have been comfortably situated previously, but have had to leave all wealth and material possessions behind. So, all must work to sustain themselves or to improve their economic situation. Women, unless they are prevented by the need to care for small children, join the labour force along with the men, to hasten the rise of the family fortune.

It is impossible to know exactly in which parts of Canada the immigrants have settled as they are often quite mobile during the first few years. The best

(1) 1967 Immigration Statistics - Department of Manpower and Immigration page 20, Table 12.

(2) 1967 Immigration Statistics - Department of Manpower and Immigration page 21, Table 13.

(3) Ibid.



indication of their location is probably their intended destination, which they give to authorities at the time of emigration. Through the years 1946-1967 inclusive, 1,536,697 over 52 per cent named Ontario as their destination and 604,484, over 24 per cent Quebec. <sup>(1)</sup> The other provinces received less than 25 per cent between them, with very few going to the Atlantic provinces.

The census statistics of 1961 gave a further breakdown showing intended location and show that the majority choose to live in large urban centres and especially in Toronto. An analysis of the figures presented indicates that of the 1,507,216 immigrants admitted from 1946 to 1961, the census year, 397,704, or over 26 per cent named some part of Metropolitan Toronto as their destination. <sup>(2)</sup> In the cities there is a greater diversity of job opportunities. There is also the likelihood of being able to mingle with a larger number of one's fellow-countrymen, which gives considerable comfort and support during the first few years.

Immigrants are scattered throughout small towns and cities. Numbers of Dutch, Belgians, Italians, Germans and Scandinavians have gone into farming. Those who live on farms, in villages or small towns usually accommodate themselves to Canadian life more readily than urban dwellers. They are forced to learn the language in order to work, shop or speak to their neighbours and cannot live within their national group to the same extent as those in the city. Some, however, have located in ethnic settlements in the country, particularly those who are engaged in market gardening, where they live in fairly close proximity to each other. These

(1) 1967 Immigration Statistics - Department of Manpower and Immigration page 24, Table 16.

(2) 1961 Census of Canada. Population - Citizens and Immigrants - Catalogue 92-548 Vol. 1 Part 2, page 58-1 - (Figures were extracted from tables).





do not have the same opportunity to integrate and farm organizations complain that it is difficult to carry out their programs in these ethnic blocks.

### Adjustment Problems of Women Immigrants

It is not possible, in this brief report, to do a comprehensive examination of the adaptation of all women immigrants to Canada. The task is too complicated. The foregoing pages indicate that they come from many different countries, and from a variety of social, educational and economic backgrounds. They have settled in various parts of Canada and are working in all kinds of occupations. Some are living in ethnic colonies and others are completely isolated from their national groups.

This report will deal mainly with those groups with which the writer is most familiar, which happen to be also those who are experiencing the most adjustment difficulties. They are those who have settled in more populated areas, and especially in Toronto, those whose cultural background is neither English nor French, and those who come from the opposite ends of the social and educational scale - the professional women and the uneducated village folk. Their problems cannot be classified in hard and fast categories. Some have difficulties related particularly to their own cultural background and also others which they share with all immigrant women. Professional women have problems peculiarly their own and others which they possess in common with factory workers. Special attention is devoted to one group later in the report - the rural women of Southern Europe, who comprise a very large group with similar backgrounds and similar problems.

It is recognized that immigrant women suffer some of the same handicaps as immigrant men and meet some of the same obstacles as Canadian women,



but the problems which they share with their male countrymen and with Canadian women cannot be eliminated from this discussion. For them, the handicaps are doubled and the difficulties intensified. They also face troubles peculiarly their own, because of their status as women in the old land and the role to which they are assigned in the new.

Professional women come from all countries, whether as wives of professional men, or as single women who have been admitted on their own qualifications. On arrival, they begin to seek employment, and too often experience severe disappointment. They may be rejected because their professional standards are not accepted in Canada, because they have no Canadian experience, because of prejudice against people of other races and nationalities, or simply because they are women. It is often very difficult to know exactly what is the true reason.

It is probably fair to state that too rosy a picture of Canadian circumstances has been painted to prospective immigrants in the past by over-eager and under-informed recruitment officers. The Department of Manpower and Immigration has become aware of this and has been taking steps to rectify the matter. Despite their efforts to provide well informed staff, it is still exceedingly difficult, if not impossible, for any one recruitment officer to be familiar with the standards required in all professions and trades in all ten provinces. It must be recognized, too, that it is very hard to dissuade some applicants who are determined to come and who are very confident of their ability to make their way in a new country.

Whatever the case, professional persons often claim that they were





greatly encouraged by government interviewers, who informed them that Canada needed highly trained workers and that they would have no trouble finding jobs immediately with good salaries. They were then shocked to discover that they had to return to school for several years, after which they could write qualifying examinations. Some are able to meet requirements merely by writing an examination and a few are issued certificates without examination, if their training schools have acceptable standards and their facility in English or French is adequate.

If money is scarce, as it usually is, they must work at anything they can find to do. Many already are prepared or partly prepared with a knowledge of the language. If not, they must first learn it, then do their studying and write their examinations. All this takes time, and is extremely difficult and expensive. Some feel that the attendance at university required of them is more than what is necessary and therefore time-wasting. One woman doctor interviewed in preparation for this report stated that, apart from the English she had learned, she felt that her three extra years of study could have been compressed into six months.

Sometimes it is necessary to work for several years at a low salary to earn money for a course. Sometimes a woman must wait until her family situation permits her to return to school. A Scottish woman dentist who came to Canada as a war bride went to live in a remote lumbering town in Northern Ontario. A dentist was badly needed there, but it was eighteen years after her arrival in Canada before she found it possible to leave her family for a year's study in Toronto.

Whether the professional woman's qualifications are accepted or not depends greatly on whether the standards of the educational institutions in which



she trained are accepted by the Canadian professional association which must approve them. Licences and certificates are issued by provincial governments, but control, except in a few professions, such as teaching, lies entirely or almost entirely in the hands of the professional association. University faculty members are also involved to a certain extent in the setting of standards.

Once qualified, a woman who can be self-employed, such as a doctor or a dentist, can set up her practice independently and progress according to her ability. A woman who must find a job by attaching herself to a firm, or a government department, such as an engineer, an accountant, or a town planner, may meet bitter disappointment. Work may be hard to find, and, no matter how competent she proves to be, opportunities for advancement will be more limited for her than for her male counterparts. She will face discrimination as a woman, and may do so also as an immigrant.

Some are able to use their training at a lower level. Teachers who used to teach secondary school may not be able to do so here, because their standards of the university where they secured training may not be considered the equivalent of those in a Canadian university. In such a case, an immigrant may be permitted to teach elementary school, for which her experience has not equipped her. Some who were qualified nurses in their own countries are permitted to work as nursing assistants.

In some of the less well established professions, such as social work and child care, and in some of the less developed countries, women have been employed without training and feel that this experience should be recognized in lieu of training, that there should not be so much emphasis on degrees and certificates.



A reason very frequently given immigrants for not employing them is that they have no Canadian experience. They think this is often an excuse and not a reason. There is likely ground for their suspicions, but sometimes the lack of Canadian experience does constitute a handicap. In the helping professions, particularly, such as teaching, nursing, physio-therapy, occupational therapy, social work and child care, in which many women are employed, there are cultural differences which make it difficult for some immigrants to work in Canadian settings. The philosophy of life, the mores of society, mental attitudes, family patterns and methods of child rearing differ from one country to another and what may be common practice in one country may not be acceptable in another.

Countries which are less materialistic than ours may not put the same emphasis on production and speed. Supervisors who have worked in more authoritative societies may demand more deference from their subordinates. In some occupations, such as physiotherapy or occupational therapy, workers may have been used to having aides to assist them and to resent doing the preparation and tidying up. A teacher who has worked in a classroom where children are seated in rows and learning by rote may be completely devastated when confronted by a class working on projects, talking together and walking about quite freely.

Women who already have a command of English, as do many women from India, Pakistan, the Philippines and some other countries, expect their knowledge of the language to be an asset. It is, but they may be disqualified for other reasons. Some are convinced that they suffer discrimination because of their skin colouring. Doubtless this happens in some cases. Others seem to be unaware of any colour





problem. West Indian nurses, for example, experience no difficulty in finding employment. They are, of course, well-trained, by Canadian standards. Also, nurses are scarce, and their services are much in demand.

Some employers object to the Eastern dress worn by women from India and Pakistan. "They don't want to become Canadians" was the comment of an employing agency. "It's like carrying around an Indian flag." Their reluctance to change their style of dress arises largely from the fact that they feel ill at ease in Western clothes. They are unaccustomed to them and in their country a style of dress which exposes so much of the body is considered indecent. Many employers are conformists, and will not either employ long-haired Canadian boys or women in saris. They fear that a person who is independent enough to dress quite differently from others will be unwilling to conform to company requirements in other ways.

Discrimination because of colour or nationality is hard to prove and difficult to combat. An applicant for a job is often not given a specific reason or is not given the true reason. She may be told her qualifications are not up to standard, and, even if she thinks they are, there is little she can do about it. She may be told there are no openings at the moment and that they will call her later if they need her. She may receive a polite letter informing her that some one with better qualifications has been chosen. She may be told she is not suitable because she has no Canadian experience and be left to wonder how she is going to acquire it.

Equally difficult to contend with is the discrimination against professional women, which, immigrants feel, is more pronounced in Canada than in many other countries. Professional women expect to assume positions equal to those which they commanded before, but are shocked and dismayed to find that, although Canadian women



enjoy a large measure of social freedom and equality, they occupy a much inferior position to men in the professions. "How does it happen?" they ask in bewilderment. "Canada is in many ways, such an advanced country, but this attitude is so old-fashioned, so archaic."

Living costs are high and if professional persons are not working in their own occupations, they do not live as comfortably as they did before. Housing in cities is expensive and they may have to share quarters or live in crowded flats or apartments until they improve their circumstances. Some were accustomed to employing household servants at a very low wage, but cannot afford them here because their own income is too low in the beginning, or because domestic help is much more expensive in Canada. This constitutes a loss of status and is also considered a hardship because they have not been used to doing their own housework and find it heavy.

Professional people find it hard to break into the social life of the Canadian community. A Canadian woman's social contacts, if she does not move too far from her own base, are partly those which she built up through childhood and adolescence. Friends may be old school mates, university classmates, old neighbours, children of parents' friends, former members of the same Girl Guide group or church group. Unless they have a large community of their own, immigrants have to develop friendships from new contacts.

Canadian women who are employed make friends at work, or, if they are married, through their husbands' work associates. They may also find friends through their contacts with voluntary associations, such as their professional associations, service clubs, Home and School Associations, Church Groups, "Y" Groups,





Local Councils of Women, Women's Institutes or other organizations. Some do volunteer work on the side. Educated immigrants, working in unskilled occupations, do not find common interests among their colleagues. British and Americans are used to voluntary associations and volunteer service, but to many immigrants these are unknown. One professional male immigrant told his supervisor, "My wife knows a woman who works one whole day a week at a hospital and she gets no pay. Why does she do this?" The United Appeal campaign seems to many a very peculiar way of financing services and they are very surprised that so much money can be collected this way. "Why doesn't the government do it?" they ask. In many countries, churches are state supported and do not demand much financial support from members. They do not perform a social function for their members as Canadian churches do, with clubs, camps and tennis courts. Church-going is a less common practice among some national groups. For non-Christians, religion is a philosophy, and organization is minimal.

The national halls perform a function in providing a meeting place where people can speak the native tongue, enjoy the native food, songs and dances, and observe national festivals. But intelligent people have a natural and legitimate curiosity about their adopted land and its people. How can they be part of a country in which they cannot participate socially? In large cities they work beside other newcomers, have fleeting contacts with Canadians, and may be years in Canada before seeing the inside of a Canadian home. "How does one meet Canadians?" they ask. Sometimes, they make the first approach, but meet with little response. Canadians already have their social contacts made.



They are busy and find it hard to make time for the friends they already have.

Semi-professional women, or those with a fair education, but no training, usually fit into the Canadian labour market in somewhat the same manner as Canadian women. A secretary, typist or clerical worker, once her language facility is adequate can find work without much trouble. But, no matter how good her performance, or how high her qualifications, a woman typist remains a typist and rarely moves into an executive's chair. Banks are eager to secure young women who can speak the language of their customers, but these very infrequently get beyond the teller's wicket. Sales ladies are in demand but are likely to continue behind the counters and never to move on to supervisory positions. Immigrants in these occupations received somewhat similar treatment in their own countries and do not expect anything more.

If a woman wishes more opportunity to use her ability, she can probably use it by going into business for herself. A young Chinese woman in Toronto left her typist's job and has become quite a successful real estate agent. Some take courses in hair dressing and establish their own beauty parlours. There are excellent dressmakers of different nationalities who have little training. Some set up their own establishments and employ several assistants.

The office worker, bank clerk or salesgirl is likely to be working beside Canadians and other immigrants with somewhat similar interests where she can develop friendships and, as a result becomes integrated fairly quickly into Canadian society. Her standard of living, if changed, is likely to be somewhat better than before, and she is happy about this improvement. She still has some of the same difficulties as the university trained professional woman.



Even when one meets congenial acquaintances the arrangements for one's social life are difficult in the beginning. The social life of Canadians takes place in the home more than elsewhere. Newcomers who were accustomed to entertaining in their homes find that the small amount of living space which they can afford at first, makes hospitality difficult, if not impossible. In countries where masses of people live in small apartments in cities, social intermingling takes place more in the restaurant, bar or theatre. This is not a common pattern in Canada and is quite expensive. Those who were used to apartment living in large cities are fascinated by the abundance of detached houses. "Oh," exclaimed a new arrival from Budapest, "I do like all these little houses." Many families who came fifteen to twenty years ago own their own homes now, regardless of what their financial circumstances were at that time, but recent comers, if they live in cities, may never find it possible, because the cost of housing is becoming more and more prohibitive.

Single women find life lonely. If an unmarried woman has not friends or relatives already here, she lives in a rented room and shares kitchen and bathroom facilities. She cannot entertain and finds it hard to build a social life until she can afford an apartment of her own, or in company with another woman.

In Toronto, at least, people seem to suffer little discrimination because of skin colour when looking for living accommodation. They are not confined to poor housing districts, although some live there. A group of West Indian girls who were questioned specifically about this matter, said it was not a problem. They complained however, that people did not wish to rent them double rooms. They found single rooms expensive in the beginning and could not afford apartments.





Some women greatly miss the maternity benefits which they enjoyed as workers in their own countries. For many day care for children is a problem. European cities, on the whole, have more day care facilities than Canadian ones, although none seems to have sufficient. Cities in Eastern countries also have them but not nearly enough. Some countries provide care from nine months up. Some have nurseries in factories where mothers work, some in the apartment blocks where they live and some in separate buildings. Some have nursery schools on a voluntary basis within the school system. Here, where facilities are greatly lacking, many women, both Canadian and newcomers, must make private plans for day care. New Canadian women find this hard if they lack contact in the community.

Women with few skills often go into factory work. In some types of factories, pay is good, in others very poor. There are always rumours that women are being exploited in low paying occupations, particularly, if they are uneducated. They do not know their rights and even when they do, are afraid to make complaints, because they have a fear of law courts and officialdom. They are afraid they may be deported or may not be permitted to sponsor relatives. There are many ways of exploiting the innocent, in the matter of paying wages, providing vacation and sick leave, and in the maintenance of adequate working conditions.

Those who work as domestics, as numbers of West Indians do, have little protection from exploitation. Working hours are long, beginning at 7:00 a.m. and often going on until 9:00 or 10:00 in the evening. Employers entertain a great deal and go out in the evening quite frequently. When they have dinner guests, the domestic is busy until late tidying up. The evenings they go out she baby-sits and may be roused by the needs of the children before the parents get home. Most



get only Thursday afternoon and evening off. Some get Sunday as well. There is little opportunity for social life. If they are employed in good residential districts in suburbia, buses run infrequently at night and they cannot be out late. They do take complaints to the Manpower office and can change their places of work, but home labour is always hard to control.

After they save enough money to leave this occupation, many rent rooms and take courses in typing, hairdressing, or as nursing assistants. Some have to improve their basic education in order to become eligible for courses which they wish to take, but two night a week courses are impossible to attend while they are doing domestic work.

When immigrant women have an opportunity of mingling with Canadians they observe that Canadian women enjoy equal status with their husbands in the home and in the community, although they may not in the professions. They express their views independently. They drive the family car, pay the bills and frequently manage the family finances. They do not wait on their husbands or defer to them to the same extent as is done in many other countries. Male immigrants, indeed, are inclined to think that Canadian women are pampered. Their husbands undertake many household tasks. They shovel snow, mow the lawn, take out garbage, go shopping for groceries with their wives and baby-sit when wives go out in the evenings. Some of them even help wash dishes, bathe children and put them to bed on occasion, which would be beneath the dignity of many a male immigrant.

Newcomers from Northern Europe are inclined to think that Canadians are puritanical. Others from Middle and Southern Europe and from the Far and





Middle East are shocked at the emphasis on sex. A Hungarian professional woman pointed to a picture in the Globe and Mail of young women in mini-skirts and elaborate hairstyles who were actively participating in a political campaign. "Who will take such women seriously?" she demanded. "Who does this to women?" Is it the press or the fashion designers? It is depressing. Women should protest this image which makes them appear empty-headed. Woman is more than a body. She has a mind and an individuality." The speaker was in her late thirties, attractive, well-poised and becomingly dressed.

One impression of Canadian life which immigrants notice quickly, is the feeling of space, and consequently, the freedom of movement. In overpopulated countries it is necessary to have more regulations regarding living space, movement of people and conduct of business. In countries operating under dictatorship, individual freedom is restricted. Some New Canadians have done well because of the freedom to use their own initiative and have achieved considerable success in terms of money and position. Others, handicapped by language, lack of training or other circumstances, have not been able to profit from the same opportunities, or to move upward economically. They still feel that Canada offers much hope for their children.

The uneducated women from rural areas have adjustment experiences which are in some ways similar, and in other ways very different from those of their more sophisticated sisters. Those who came from Displaced Persons camps after the war were mainly from countries now under Communist government. They had little help with their adaptation. They learned the language, after a fashion, worked in unskilled jobs at low pay and with their earnings helped to buy and



furnish homes. Some of these are modest, others quite substantial. Some families have well established businesses. Their children have now grown, and are established in employment of various kinds, ranging from unskilled labour to the professions. Canada showed little concern for their problems of adjustment. Families still bear some of the scars but attention must now be turned to those recently arrived and still to come.

The new immigration of people from rural societies is from Southern Europe, mainly Italy, Greece and Portugal, with the greater part from Italy. These three groups have constituted a large proportion of our immigrant inflow, particularly since 1956. From 1956 to 1967 inclusive, a period of twelve years Canada admitted 421,666 from these three ethnic groups, which was 24.8 per cent of the total of 1,699,320 for the same years.<sup>(1)</sup> Italian citizens numbered 293,397, Greek 68,776 and Portuguese 59,493.<sup>(2)</sup> They are given special consideration in this report because of their numbers and their particular integration problems.

These countries have not sent us a cross section of their population. There are indeed, some professional people and quite a few tradesmen among them, but their numbers are small in relation to the total. The preponderant majority are uneducated people from the villages, who emigrate to escape harsh and constant poverty. New immigration policy, initiated in late 1967 and aimed at attracting more skilled workers has begun to reduce the flow, which now has a higher proportion of professionals and tradespeople.

(1) Extracted from 1967 Immigration Statistics, Department of Immigration, page 21, Table 13.

(2) Ibid.



Nevertheless, extremely few of the trained people are women.

They live more sheltered lives than women of Northern Europe, even when they are well-educated persons. A single woman, for instance, is not likely to live alone in a city apartment, even if she is in her thirties or forties. She is still supposed to be under the protection of her father or brother. It is not surprising that few single professional women have ventured forth from these countries. There are, among the married women, elementary school teachers, who find it hard to use their training in Canada because of their accents. They frequently work in banks or as library assistants. Typists easily find work.

Their living conditions, before emigration, varied from country to country, from region to region and from village to village but they bear similarity to each other, which can be described here only briefly and in general terms. They live much as their ancestors did two or three centuries ago. Men work on farms outside the village, as labourers or sharecroppers or as owners of tiny plots which they cultivate with the hoe. Women often help in the fields. Work is seasonal. Farmers along the coast and on the islands are likely to be part time fishermen as well. Income is pitifully low and there is no hope of improvement.

Each family has its own home, though it may be crowded and poorly furnished, and may even have an earthen or a cement floor. Washing is done in public wash houses or in a running stream. Sanitary facilities are primitive. Electricity is used for lighting but electric appliances are too expensive to purchase or operate. Radios are common but not TV sets. There are few telephones and few people can afford a newspaper.





A minimum of education is required by law, which is much less than ours, although it has risen in the past few years. It is hard to enforce compulsory education in remote areas. When children stop school, they have little occasion to make use of what they learned and consequently forget a great deal.

The family must function as a unit, in order that its members may survive, therefore family ties are strong. If a member of a family is in need, others help, without question. This is an obligation and it is also their welfare system. Children receive a good deal of affection but are strictly disciplined and are brought up with respect for their elders.

The double standard for the sexes is very evident. The father is the undisputed head of the family and his word is law, although he may defer to his own father. The wife is in charge of household affairs, but occupies a position very inferior to that of her husband. There is no employment for women, outside of the work in the field, for which they receive no pay, so they must be married, otherwise they will be burdens on their fathers and their brothers. The dowry is still customary. In Italy and Portugal it is common practice, but in Greece, it is usually written into a legal marriage document, even among people of higher education and income. Dowries place a heavy burden on a father in poor economic circumstances, and sons are therefore more welcome than daughters.

Girls and even married women, live sheltered lives. A respectable woman does not go out of her home in the evening unless escorted by a male relative. Men enjoy themselves at physical sports in the summer evening, but women sit outside their homes, doing hand work and talking with neighbours. Boys are the guardians of their sisters, and, often send dowry money home after they emigrate.



Men are taken out of the village for two years for compulsory military service. The move to a new environment is not so drastic an upheaval for them as for their wives. If the husband makes a decision to emigrate, his wife is expected to consent. Even if she is frightened of the prospect her opinion is of no importance. Women from this secluded type of environment, who probably never saw a city until they made arrangements to come to Canada are suddenly catapulted into the midst of a modern industrialized society, often in a complex urban centre.

As the men have no occupational skills the families do not come to Canada independently, on their own application, but are sponsored by relatives, usually married brothers or sisters. The newcomers could go to the Department of Manpower and Immigration to seek employment on arrival, but they rarely do. The sponsors find jobs and living accommodation for them. Living quarters consist in the beginning of one or two rooms, perhaps in the home of the sponsors, or, if not, nearby, so the sponsors can offer help.

Men work on construction, in restaurants, in factories, in warehouses and as cleaners, either on the streets or inside. The women get employment in factories, often in the needle trade. They work in laundries, in hospital kitchens, and as cleaners in office buildings and institutions. They are not likely to accept work where they come face to face with the public, even when they have learned the language well enough to do so, nor work which will involve their being on the street in the evenings. Very few work as cleaning women in homes. Sometimes there are grandmothers to look after the children. Quite often, women who have small children of their own which prevent them from going to work, will look after others also, for a fee. Day care may not be as serious a problem as it is in some other



national groups, but is a problem, nevertheless.

Grandmothers who were sponsored by families become baby-sitters and some of them live very lonely lives. While they are treated with respect by sons and daughters they are isolated all day in a new and strange environment. They miss their old friends and the social life of the village and never become part of the new society.

Life is very confusing and sometimes quite frightening to the very new arrival who begins working in the city. She must learn how to board subways, street cars and buses, how to use strange money, how to use telephones, refrigerators, how to operate elevators and factory machinery, how to punch a time clock, how to use a bank, how to find one's way around a busy metropolis when one cannot speak the language or read the signs.

If space permitted, many stories could be told of their difficulties. A woman who was working with carpet cleaning equipment got electric shocks from a short circuit and had to leave her job without giving a reason because she could not speak English. Another who worked overtime got locked in a self-operating elevator after other workers had gone home. She was two weeks in Canada and had seen an elevator for the first time two days earlier. A school attendance officer, upon checking on a 14 year old absentee, found he was selling papers to help his newly widowed mother who was ill. She did not know she was eligible for a pension. A woman who was accustomed to finding her way around the city by putting the address on a piece of paper to show the bus conductor, gave him the wrong piece of paper when she was starting on a new job, and spent several hours on the public transportation system before finding her way home again.





A woman starting to work as a domestic found scouring pads so effective on pots and pans that she used them on the silver tea service.

There are misunderstandings about gas bills, hospital insurance, unemployment insurance, and vacation pay. A woman and her husband may both be paying hospital insurance. There have been occasions where persons worked temporarily at several jobs and had no unemployment insurance card and of persons who did not receive unemployment insurance because they presented only the last book with a few stamps in it. They do not know to fill out income tax forms. They feel quite incompetent to deal with public offices. In the old country some of them employed agents to handle the few business affairs which they had there and the practice continues here. Some established men, with better education, often the travel agents, will make up income tax forms, sponsorship application forms, and will translate documents, such as birth certificates and marriage certificates and for the men, trades certificates. They accompany those who need their services to government offices and act as interpreters.

The agents are themselves recent comers, who have learned the language, but have not yet become acquainted with Canadian society and whose knowledge of Canadian services is very incomplete. While some charge quite reasonable rates, the situation is open to exploitation and a few have been apprehended for dishonest practices.

Children are often kept away from school to be used as interpreters. They accompany mothers on shopping expeditions, to pay the gas bill, or go to the doctor. This gives the children a feeling of superiority and tends to undermine the authority of the mother.



These people have always lived in houses and certainly do not intend to live in apartments. They come from warm countries, are used to spending much time out of doors and they want to use a back garden for growing vegetables. They have discovered, too, that by renting part of a house, they can augment their income. At first they live in rooms, which is inexpensive, particularly if they live with relatives, who feel obligated to give them a start. They save penuriously, and as soon as they have enough money make a down payment on a house. They rent rooms to pay for it, reserving a small space for themselves. Every room is a bedroom except the bathroom and the kitchen. They take on mortgages of staggering proportions, and, in a few years, pay them off. Boys and girls who are working turn over their complete pay cheques to parents until a few months before they marry when they are allowed to use their money for wedding clothing and household necessities.

Because they live with or near relatives, these immigrants settle in national groups. They are not lonely because they have transferred their village life to the new country. If their community is large enough, they can speak their own language to neighbours, in shops, in church, and often at work. Men may go to watch soccer games, or congregate in the pool halls, the movies or the streets. The women have little recreation, except for weddings, christenings, and religious festivals, which provide social activities attended by all the family.

The village people, particularly the women, make less effort to learn the new language, than persons who already have more education. Studying is hard for a person who has not read a book or used a pencil since childhood. Working women have many household duties to perform in the evening, and little



energy left for night school. Those who are at home with children in the daytime could go to evening classes, but tradition does not permit, unless husbands go also. Two Portuguese couples attended an evening class in English in Toronto. When the two husbands went on night shift for two weeks the two wives remained away also, although they lived within three blocks of the school. Nevertheless, a number do venture out to evening classes. The drop-out rate is high and progress slower than those with a good background in their own language.

Parents who are themselves uneducated do not always appreciate the value of higher education. They like their children to do well in school but feel they should be finished at fourteen or fifteen and be able to go out to work to help pay the mortgage. If children can earn money and obtain possessions without education they see no value in spending time and money to acquire it. School principals regret the high drop-out rate among children of good potentiality as they reach the age when education is no longer compulsory. There are other parents, of course, who are extremely anxious for their children to secure a good position in life and are willing to sacrifice for it. Boys are more likely to remain in school than girls, who are expected to marry early.

Although family ties are strong, this type of family is showing signs of stress. The children become Canadians while the parents do not and there is conflict between the two generations. Communication becomes difficult. Children begin learning the new language at school age or earlier and retain only an elementary knowledge of the other. The mothers learn only a little of the new language. Mother speaks to the children in the native tongue and they answer her in the new one. Each has a small vocabulary in the other's language, and it is not





possible to have discussions in depth. How can a mother know if her children are using indecent language? How can she judge her children's companions? How can she discipline two children who are quarrelling in a language she does not understand?

Lack of communication is not only in language. Parents do not understand the mores of the new country and often do not approve of what they see. They exercise stern control, in contrast with the more permissive attitudes of Canadian parents, and exert pressure on children to make them adhere to traditional patterns of behaviour. Children think their parents are hopelessly old fashioned and their regulation of conduct unreasonable. They may become ashamed of their parents' dress, their speech and their old world living habits. They want to live in the same way as their Canadian friends.

Teen aged girls have a particularly difficult time in the more tradition bound families. They are not permitted to wear cosmetics. They cannot go out in the evening unless accompanied by their father or a brother. Some cannot date at all. Some are allowed to go out with a young man, providing a brother goes along too. They do not attend social activities in High School. Some who have completed secondary school and are working are still not permitted to attend office parties or go to the homes of friends in the evening. They see other girls their age going out together to club meetings, attending parties, visiting each other's homes in the evenings, or even baby-sitting for whole evenings without supervision at the homes of friends or neighbours. They object to giving over pay cheques to parents completely, become very resentful over controls and there are often severe conflicts between them and their parents.



While the uneducated woman is still in an inferior position to her husband in many ways, the possession of a pay cheque of her own gives her an independence she has not known before. She feels she has some right to say how her money is spent. A girl who earns her own living is less likely to have her marriage arranged. She can have more choice of a husband if she is able to work for her own money to set up housekeeping. If she does not like the husband chosen for her, she can continue working until she finds what she wants.

The Chinese community, traditionally noted for its strong family structure, is also noting signs of family breakdown. The Chinese are not unacquainted with city life. They came originally from towns and villages, and recently spent a number of years in the busy and crowded city of Hong-Kong. The women are, however, more isolated from the Canadian community than Southern Europeans. Married women seldom go to work. This has not been their pattern. Moreover, it is difficult for Orientals to learn a Western language and they have a severe language handicap. Their social life is spent in their own community, visiting, playing mah-jongg in a community hall and sometimes attending a movie or a national festival. The children become educated as Canadians and live in a world completely different from that of their parents. Parents are unhappy because their children are strangers to them. Children miss the help and guidance which parents should be able to give.



### Services Needed To Aid in Adjustment

It is important that the whole process of adaptation be made easier for immigrants, no matter what their station in life, not only out of concern for them, but because the harmonious integration of all ethnic groups is vital for a strong, united Canada. Government programs are necessary but voluntary organizations also have a role. The most satisfactory relations between people can be achieved only through changes in their attitudes to each other, as they become better informed and better acquainted with each other.

Integration begins when the potential immigrant is first interviewed in his own country by a representative of the Canadian Department of Manpower and Immigration. Information given should be as realistic as possible, so that immigrants will not be disappointed or suffer long periods of unemployment after arrival. An unhappy immigrant who writes home about his disillusionment is a poor public relations agent for Canada. Sponsored immigrants, who are mainly the unskilled, customarily receive less counselling than persons coming as independent applicants. They should also receive thorough counselling because they intend to make this country their home, and should be made aware that they have both rights and obligations as citizens.

The officers who do the initial interviews have a very important task to perform. They should be carefully chosen, and well prepared. The Department of Manpower and Immigration has begun to train people for career jobs in this area. Young university graduates are being picked and given a year's training before being sent overseas. While it is important that interviewers should have a good





general education, it should also be kept in mind that the cult of youth is not so prevalent in some countries as on the North American continent. The family which is preparing to settle in Canada will often prefer to be advised by a person who has had Canadian experience in searching for a job, earning a living, buying a home and paying bills. Experience in dealing with people is also an advantage. Ideally, the interviewer should be able to speak the language of the country where he is stationed.

In the past the services supplied on arrival by the Department of Manpower and Immigration have been used almost entirely by the unsponsored. The sponsored do not know they are available. All immigrants intending to enter the labour force on arrival at their inland destination, should be channelled to the nearest Manpower Centre for counselling in their own language. They should receive whatever information is needed for immediate use, concerning job opportunities, language classes, wage rates and housing costs. They should know that government authorities have recognized their coming, that they have an interest in them and have certain expectations of them as prospective citizens. Immigrants who receive this kind of reception on arrival will likely experience some sense of belonging to the new country, some pride in their part in it and some obligation to it.

Efforts should be made to obtain full advantage of skilled persons as soon after arrival as possible. For many years Canada imported mostly unskilled labour. "Foreigners" were thought of as uneducated people and little effort was made to help them with their employment or social adjustment. Great strides have been made in the past few years to remedy this situation, through the provision of language and retraining classes. More courses are needed to help individuals



prepare for qualifying examinations which will enable them to enter the professions and trades on the same basis as Canadians, and will cut down on the amount of time required to do it. These courses should include orientation to Canadian life, which would help them understand how to adapt to their environment at work and in the community.

Equation of Canadian professional and trades certificates with those of other countries is badly needed, so that immigrants can be told very quickly what their standing is in Canadian terms and what more will be needed to prepare them for qualifying examinations. This information should be in the hands of recruitment officers. The task of compiling this information is complex and time-consuming and would have to be undertaken by government in consultation with those responsible for setting standards.

Some professional associations and trade unions are severely criticized for discriminating against individuals. Women's groups, such as University Women's clubs, Business and Professional Women's Clubs and Women's Service clubs should make a special effort to attract immigrant women as members, should take an active interest in their struggles to get established and use their influence to help them.

Departments of Labour have a special responsibility to ensure that human rights of employees are respected. Labour unions have a duty to protect new arrivals from exploitation and, being close to workers, have a good opportunity to do so. They could inform newcomers of their rights, and provide orientation courses for them. Where there are large numbers from one language group, shop stewards, where possible, should be chosen from those who can speak to the group in their own language.

Day care for children of working mothers is an urgent need for both immigrant and native born women. Immigrant mothers who have been accustomed



to day nurseries gladly make use of them when they are available, but uneducated immigrants do not recognize their educational value and think them much too expensive. Because day nurseries are set up as welfare services, under Departments of Welfare, the fee is set by a means test, based on the difference between income and expenses. Those who show little difference between income and expense are subsidized. The uneducated immigrants often are not eligible for the subsidy. If newly arrived, they may be living in the home of a relative, or in small quarters and their expenses are low. If here several years, they have likely bought a house and rented so much of it that they have a high income.

As the economy cannot get along without the labour of women, and as many of them are working for financial reasons, day care services should be provided as a public utility, not as a welfare benefit for the needy. The most efficient way of providing them would probably be through the schools. These are located near the homes, the children would be in close proximity to brothers and sisters, and mothers would not have to transport the little ones long distances.

Day care is needed for "latch-key" children, at lunch time and after school. Churches and schools are experimenting with programs of this kind, but at present there are very few. Some immigrants give their children responsibility for looking after themselves and younger children much earlier than Canadians do. Eight and nine year olds care for younger children of five and six until parents come home from work. After school care would eliminate this problem, but would not provide for infant care, which children occasionally have to assume. A Toronto school principal tells of a nine year old immigrant boy who is always half





an hour late for school because he must care for the baby after his mother goes to work and until his father arrives off the night shift.

In order to integrate into the Canadian community immigrants need continuing information and counselling service for years after arrival. Every city and town which is receiving substantial numbers of newcomers should have information centres or citizens' advice bureaus to help them through the adjustment process. Such centres would also be very useful to Canadians. They should be operated under Canadian auspices but equipped with a staff with appropriate language skills. For languages used less often, interpreters could be available by telephone. The centres would give information concerning government, health, education and welfare services. They could advise or refer people where they could get advice on wage laws, mortgages, credit buying, property laws, marriage laws and civil rights. They could help immigrants in their communication with community services, schools, hospitals, doctors, lawyers and employers. Arrangements could be made to translate letters and documents and fill in government forms, such as income tax returns. When needed, staff could provide escort and interpretive service. The contact should be used to help the applicant become more self-sufficient and not to continue to be dependent on the service.

The service can best be provided by a voluntary agency. The type of help needed is frequently that of an ombudsman, a person to help in communication with a government agency. It would be inappropriate for an official of one government department to deal on behalf of an immigrant with another government department, perhaps at a different government level. It is likely that it would also be less effective.



It is suggested that these bureaux be established under the sponsorship of a voluntary agency, but financed on a shared cost basis by three levels of government. The sponsoring agency might be an entirely new one or it might be a Social Planning Council or Community Welfare Council. These Councils exist in larger centres and already provide an information service but it is quite unlikely that they have language skills.

One centre would probably suffice in towns and small cities. Toronto has a multi-lingual information centre at the International Institute, a United Appeal organization established for the sole purpose of helping immigrants. This is only one part of its program which includes counselling, group activities and community programs. Unfortunately, this centre long ago stopped being large enough to serve the total immigrant community and some ethnic groups are setting up their own services on a volunteer base in other areas. A city of this size needs walk-in centres in various parts of the city, which could be co-ordinated with a central bureau.

It is imperative that immigrant women learn the language of the community. Uneducated women need some inducement to get them out to classes. Evening classes are available in towns and cities where they are needed, but traditional attitudes prevent some women from going out by themselves in the evening. Those who work pick up some knowledge of the language, however faulty. Those who do not, have less opportunity to mingle with others and learn the language but they cannot leave their children to go to daytime classes. The way to overcome the difficulty is to supply child care with the classes. Churches have experimented with this type of program throughout the past twenty years, with varying success. Programs have been carried out by volunteers, but too often,



have come to an end as volunteers went to work, moved away, or simply became weary of carrying the program year after year. Churches which have the largest number of immigrants also have the smallest number of native born. This limits the volunteer service and lays a heavy burden on the few there are.

New experimental projects are now operating in some Toronto churches and also in schools. A pilot project is being carried out in four churches with the bulk of the program carried by volunteers but enough financial support provided by the Citizenship Branch of the Department of the Provincial Secretary to provide one or two supervisory teachers. This gives continuity to the program. A community committee is related to the program and carries out other neighbourhood activities. These classes were formed as the result of some pioneer work done on a voluntary basis by the wife of a clergyman whose church neighbourhood had changed from a Canadian to an immigrant one. Both the Toronto Board of Education and the Metropolitan Separate School Board are experimenting with classes for mothers accompanied by child care. In this case too, pioneer work was done by a principal in one school and a classroom teacher in another.

Social integration, for women, does not necessarily take place in segregated settings. In large cities there is need for some organized effort to make opportunity for immigrants to meet Canadians and also persons from other national groups, with similar tastes and interests. For well educated persons an "International Club" would be a boon for many lonely immigrants. It could provide programs on world affairs, music, art as well as social activities.

Women from rural, underdeveloped areas because of traditional





patterns must participate in social life on a family basis. The committee related to the pioneer church project mentioned above organized an "out-reach" program in the Italian neighbourhood. The church's parking lot is used as a playground after school. At 7.30 p.m. small children go home and older boys come to play volley ball boccie (an Italian game) and other games. Friday evening, in the summer, is "family night" attended by parents and children together. The program includes musical attractions, films, local talent, group singing, and, on occasion, such Canadian pleasures as toasting marshmallows and popping corn. YM - or YWCA's and settlement houses could organize similar programs.

This committee has also published a bulletin in Italian for parents concerning the school. It organized a conference to help teachers, social workers, clergymen and others working with immigrants to understand their problems better. Information was presented by leaders of the immigrant group. It also organized a Saturday conference to discuss school matters with them.

No institution has a better opportunity to reach parents and orient them to Canadian life than the schools. Some immigrant parents are accustomed to turning over their children completely to the care of school authorities and do not expect to be consulted about their progress or their behaviour. They do have questions to ask and criticisms to make, but are diffident about approaching officials and cannot always express themselves fluently enough to try it.

Schools have tried meeting immigrant parents by inviting them to Parents Night. Educated parents come, but uneducated ones do not, unless they are permitted to bring older children with them who can interpret if necessary,



who know their way around the school and can make them feel comfortable. The lack of communication in immigrant neighbourhoods makes it impossible for Home and School Associations to function.

Schools are experimenting with other types of programs. Where there are large numbers of one national group they have held a night for that group, for instance, a Greek Night or a Portuguese Night. A short program of national songs and dances is followed by discussion groups where parents can ask questions about the school through an interpreter. Refreshments are served. Older children attend these too and they have been quite successful.

Schools could be used as neighbourhood centres, providing day care for children and evening programs for adults. It is to be hoped that the programs would not become too authoritative but would involve the people of the neighbourhood in planning and operating them. The program would be expensive. Even the establishment of day care programs in schools would add a great deal to education budgets and education, at the moment, is taking up a large share of the tax dollar. In areas where the need is intensified by the presence of large groups of immigrants, it would seem logical that a certain portion of the expense would be borne by the Canadian Department of Manpower and Immigration through grants. This would relieve municipalities which have received an undue proportion of immigrants.

Teachers' colleges which prepare teachers who are likely to be going into immigrant areas should give special attention to immigrant problems in their



course of study. Teachers could help mothers increase their self-confidence. Well prepared guidance teachers could help teen aged girls who are in conflict with parents and also their parents who are very anxious and troubled about their children.

Social agencies and government departments dealing with immigrants must be equipped with workers who have language skills. Special scholarships should be provided to young people from immigrant groups to enter the helping professions. They can be of assistance to families, not only because they know the language, but also because they understand the social background of their people.

Women are slower than men about taking out citizenship papers, partly because they are not learning the language as quickly, partly because some of them have been used to seeing the father as the family's spokesman in the community and do not appreciate the value of becoming citizens themselves. At present working people in many areas must take three half days off work to complete the process of getting their citizenship and are reluctant to lose pay. The process could be made easier by the provision of evening or Saturday morning courts.

Immigrant men and immigrant women should be treated on the same basis when applying for citizenship. At present a woman who is married to a Canadian man may apply for citizenship after one year's residence in Canada, whereas a male immigrant who is married to a Canadian woman must wait five years. This suggests that a woman's citizenship is merely an extension of her husband's and much less important than a man's.





The average immigrant woman experiences much the same treatment from the Canadian community as the average Canadian woman. The professional woman is likely to find her status within her profession decreased. The rural uneducated woman is, no doubt, little by little, gaining more freedom than before and an improvement in status. All have a contribution to make to Canada as mothers of future Canadian citizens and as a part of the labour force. Canada also can make a contribution to them by accepting them fully and by helping them to participate freely in a vibrant, growing and bountiful society.

#### RECOMMENDATIONS

1. That recruitment officers in the Department of Manpower & Immigration be carefully selected and well-trained; that preference in choosing them should be given to those having a knowledge of the language and mores of the country to which they will be assigned and also to those who have had at least several years' work experience in Canada, in a situation where they have dealt with people and their problems.
2. That recruitment officers be supplied with adequate and up-to-date information regarding job opportunities, wage rates, housing and food costs in Canada; that sponsored as well as unsponsored immigrants receive thorough counselling and that all potential immigrants be given a realistic picture of Canadian living circumstances.
3. That all immigrants, sponsored or unsponsored, be channelled



to a Manpower Centre on arrival, that they be welcomed, and be given information necessary for their immediate use relative to employment, human rights and living costs.

4. That the task of equating Canadian professional and trades certificates with those of other countries be undertaken by the Department of Manpower and Immigration and this information be made available to recruitment officers; that, where numbers are large enough to make it feasible, special courses be arranged for groups of immigrants in the same profession or trade who need to supplement their previous studies in order to prepare for qualifying examinations.
5. That Departments of Labour and Labour Unions continue and increase their efforts to ensure that immigrants do not suffer discrimination in employment; that labour unions provide job orientation courses for newcomers, which would acquaint them with Canadian practices.
6. That many more day nurseries for children of working mothers be established; that these nurseries be set up as public utilities in schools or other locations; that they provide care for pre-school children as well as lunch and after school care for school children.
7. That neighbourhood information centres be established in locations where there are high concentrations of immigrants; that these centres provide information, refer requests for assistance to











